

# DO SUDDEN RICHES DRIVE MEN TO SUICIDE?

**D**OES the sudden acquirement of riches induce men to suicide? The self-killing of Barney Barnato, the Kaffir-London multi-millionaire, in mid-ocean the other day, would seem to emphasize the idea. Glance at the list of Money Kings of

**DR. GRAEME HAMMOND, The Celebrated Authority on Nervous Diseases, on the Relations of SUICIDE AND SUDDEN WEALTH.**

its labors and still retain its vigor and quality. But where it lacks the physical power to aid its maintenance then something must give way. Barnato's mind was made for financial uses. It was just as easy in operations involving the transaction of a scheme in which millions were conceived as a laborer's mind would be easy while he was digging a ditch.

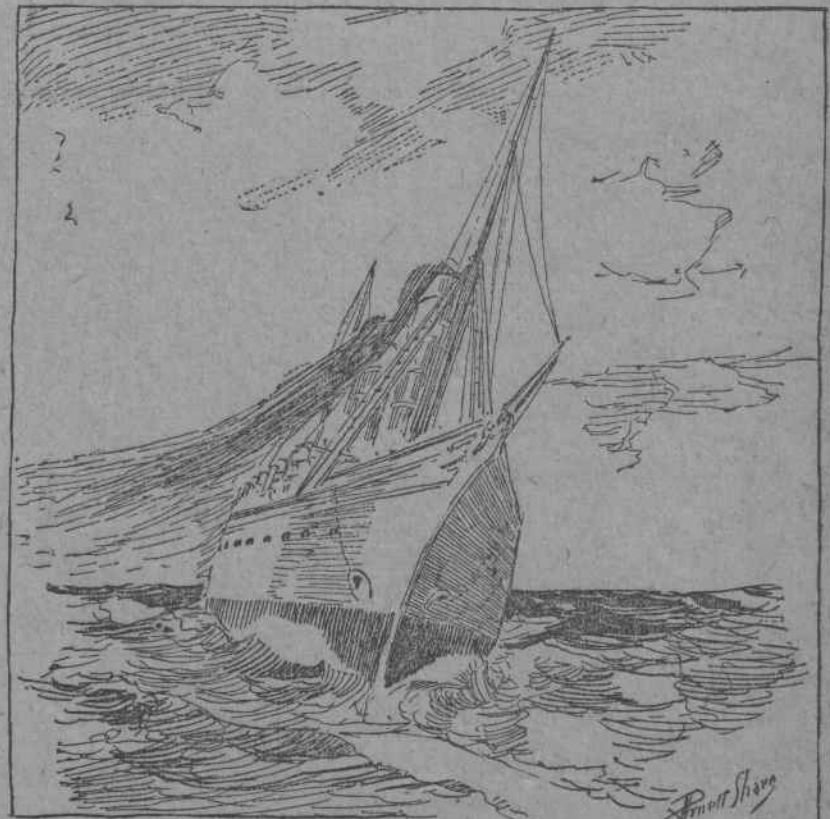


LADAS  
ROSEBERRY

LEAH PRIMROSE

THE BABY

THE HEIRS  
TO  
BARNEY BARNATO'S MILLIONS



The Ship from Which Barney Barnato Jumped Overboard.

FROM THE ILLUSTRATED LONDON NEWS.

the world whom death claimed in peculiar fashion, and whose demise was not conclusively ascribed to natural causes. First and latest, Barney Barnato.

Second, Baron Rothschild, one of the famous German financiers of that famous family.

Third, Baron Hirsch, the philanthropist and Railroad King.

Fourth, Adolph Lodenburg, the New York banker and financier.

The accompanying statement by the eminent brain specialist, Dr. Graeme Hammond, is of unusual interest, as the purely scientific explanation of a series of remarkable coincidences.

Not less interesting are the views presented herewith as to the best disposition of the Barnato millions to produce the greatest amount of human happiness.

Dr. Graeme Hammond, one of America's greatest authorities on mental derangements, reasons out the different causes for suicide from the standpoint of a physician who has made it a careful study.

It is impossible to tell just why a man will destroy himself when to the public there is no apparent cause. I have observed a great many cases where men living in the midst of opulence and luxury, with nothing so far as was discernible, to disturb their peace of mind, have suddenly ended their existence through suicide. In such instances the solution becomes a matter of reason and deduction.

The mind in its different qualities possesses different strength, varying to a great extent in accordance with the physical power of the man of whom it is a part. Perhaps under different circumstances or different environment the result would have been entirely changed.

Take the case of Barnato. He was born a poor boy, a vagabond, perhaps, living in the slums and making out an existence from hand to mouth occupations. It was evident that he was bigger than his surroundings, for he passed on and out of them into a different atmosphere, such as was apparently more in keeping with his quality of brain. He rose rapidly to the position of a financier of keen perception, and carried himself on, backed by his remarkable money getting traits, until he became one of the richest men in the world. He gained association with men who were by right of birth and education his superiors. The one dominant accumulating

BARNATO,  
BROKE  
IN 1892.  
BARNATO,  
MULTI-MILLIONAIRE  
IN 1897.



On the Deck of the Steamship from Which Barney Barnato Leaped Into the Sea—Star Shows the Spot.

power of the man stood out so strongly that his ambition to gain and his ability to demonstrate his force carried him to stuporous successes.

When Barnato reached the pinnacle of his ambition and his name became famous in Europe and America he halted, so to speak, and gave greater swing to the

VICES and lighter forms of dissipation which he had permitted himself to contract while winning his reputation. Many of these vices were such that they could only be

pandered to by a man who had both time and money to squander. They were the results of profligacy that became strongly developed as Barnato's wealth increased.

The natural consequence was the mental inability of the man to stand up under the strain. I do not wish to be understood as saying

that the brain is not capable of great undertakings, for it can be loaded up with He was perfectly at home at what you may term his trade, if you wish.

Self-destruction may be induced by sudden and overwhelming excitement brought to bear on a man not physically able to withstand it. On the other hand, it may be the result of deliberation and calculation.

Men have come to me in a professional way and informed me of their determination to commit suicide. Under those circumstances I seldom fail to reason them out of it. Such cases admit of argument. But most cases of suicide, or at least the notable suicides of this country, are the result of impulse.

I do not think the possession of riches has a tendency to develop suicidal mania, for it is shown that just as many minds among poor people go down under great distress as among the rich.

Barnato, had possessed great wealth for years before he leaped overboard and ended his career. He belonged to a race of people—the Jews—who have, as a rule, unusually well balanced mental organisms. They are a people who have for centuries shown themselves possessed of great mental attainments, and there is nothing to show weakness in their brain power. There are several other cases where very wealthy Jews have committed suicide, but that does not in any way indicate that the accumulation of great fortunes was the cause of it. Had Barnato always lived, as he was born, in poverty, he would, perhaps, not have committed suicide, as his mind would not have suffered.

Much comment has been created by the recent suicides of very wealthy men, and the question is asked: "Are they driven to it by the ownership of great fortunes?" As a rule, a mind capable of amassing a fortune is strong enough to stand the shock of its final accumulation. I recall the case of a street car conductor who suddenly came into possession of several hundred thousands of dollars. He simply began a life of violent debauchery and is to-day in the insane asylum. He got his money too suddenly. Perhaps had he been let alone he would have committed suicide.

The exact cause for suicide I am unable to explain, but it is generally due to the inability of the mind to stand up under overwhelming and sudden excitement, because it is not physically strong.

## How Would You Achieve Happiness with Barney Barnato's Millions?

**Give to Public Institutions, Says Rob't De Forest.**

If I were ever called upon to distribute such an enormous fortune as Mr. Barnato is reported to have possessed, I would distribute it among existing public institutions as distinguished from founding any new ones, and I would select the institutions among which I would distribute it very carefully, so as to enlarge the resources of those which were already firmly established, which had already developed a settled policy of which I approved and which were under the most competent management. I would not confine my gifts to any particular class of institutions nor to institutions in any particular locality, but I would seek to increase the power for good of those which had already shown themselves most capable of using their present resources. Moreover, I would leave the application of new funds by my beneficiary institutions to the wisdom of their managers without restriction.

I would give to our universities and colleges. The strongest of them are in need of increased resources. In many of them the professors and instructors have given the best years of their life to the public good for salaries grossly inadequate for the service rendered.

I would give to church institutions and I would give to those charitable institutions which are founded and managed on what may be called the fundamental principle of the charity organization movement, that is, helping men to help themselves. To illus-

**Lift Up the Masses, the Idea of Rose Hawthorne Lathrop.**

If millions came to me to be used to fulfill my idea of happiness, I should be puzzled, for I do not believe that real happiness exists. So far as alleviating the miseries of others is concerned, I think that if it were possible the money should be used in changing the environment of those persons who form so large a class in New York, in whom there are great possibilities, but whose surroundings prevent them from decreasing the distance between the higher, more educated, more refined classes.

I have been amazed at the intelligence of the people who form what are considered the lower stratum of society. I have heard the most ordinary laborers, after their work was done, discuss the facts and the ideas of Edison with as much eagerness and interest as any one could show. They may not have been right in what they said, but their conversation indicated what might be, provided the requisite environment was there.

Without regard to myself, I think that the money might be used to bring about the work by women of the better classes in life of showing these people that they are not pariahs, and that they are entitled to equal consideration with any one else. Women must not come to these people carrying the impression that it is condescension for them to do so, but must meet them in a friendly and democratic spirit.

**"Justice for the Poor," Says Meyer Schoenfeld.**

Millions could be used in protecting the penniless poor from injustice in the courts. I would establish in every large city institutions which should have exactly that for their purpose. I would have an agent of these institutions in every court room where a dispossession case could be tried, to see that justice was done. I would prevent the shyster of the law, the inhuman landlord, from turning into the street and robbing of their all the families of men whom misfortune and not lack of industry has made poor.

Not one cent would I spend for charity, except where sickness had made it a necessity. The workingman does not want charity, but only temporary aid. I would furnish him that aid wherever it was needed. I would put it in his way to pay it back. If he could only earn a dollar a day when doing it. You give a man charity and he loses his self-respect.

I would take millions to carry out these ideas, but the results would be ten thousand times greater than the sum of money. What the workingman of to-day suffers from is the law. Not because it is not right; not because it is not just, but simply because it is perverted. Now this money with the plan that I have told of would stop that. Every man would know that if he was honest and deserving he and his little ones and their mother would not be thrown into the street for the lack of a few dollars. Then he would not despair.

**"Spread the Gospel of Good Living," Says Robert Collyer.**

I would not at all object if these millions could be devoted to sending out a band of missionaries to spread the gospel of good living. The human body is the temple of the Holy Spirit, and when it is out of order the Holy Spirit has no show. A man is not as good a Christian with a disordered stomach as when his stomach is in good condition. I think one thing that was the matter with Calvin was that he was bilious.

I have been out in the country and have seen people who did not even know how to boil a potato, and who never could make a pot of that good, rich soup that makes you feel good clear down into your toes. I lived twenty-one years in the West, and one of my most distinct recollections is that when I came back from my visits to places on the prairies I was cross and crabbed, solely as the result of having had to eat improper food.

I would build great hospitals—splendid affairs, where men could be properly cared for. I would not mind building a few good churches. We always need them. But first of all, perhaps, I would teach people, as I have said, how to physically live that they might be better Christians. Too little attention is given to the fact that mankind needs to live physically so that he can appreciate the goodness of God, and not have that sense of gratitude and love soured by dyspepsia and indigestion.

**Establish Industrial Institutions, Believes Louis Klopsch.**

If the millions were mine to use, I would establish in five of the largest cities of the country great industrial institutions, one in each city. I would allot \$1,000,000 to each of these for construction and equipment. Then I would endow each one with a second million, the interest thereon to be used as might become necessary. In these institutions I would give employment to the great mass of unemployed at fair wages, and this would, in a measure, I believe, solve the industrial problem.

According to my belief, it is never wise to dispense charity to a man who is capable of earning. If he becomes a dependent upon charity he loses ambition, he loses self-respect, he loses all that goes to make up the elements of manhood. In our Bowery Mission we feed from 4,000 to 5,000 persons a day. Ninety per cent of these pay for what they get. To be sure, it is very little they give for a good deal, but they pay for it, and thus feel that it is not being given to them; that they are entitled to what they get.

I would use these millions, as I have said, in furnishing employment to every one who needed it. Money misapplied in charity is worse than wasted. It is very apt to become an irreparable injury to the community. We should take that money and with it uplift the man who has been pursued by misfortune until he is at the bottom round of the ladder. We should help him mount to his proper place among his fellows.

**"A Subject for Deep Thought," the View of Oscar Straus.**

There is no one channel through which such a vast sum of money could be distributed to afford the greatest happiness. The first thing to do would be to give the subject most careful thought. A man might easily do more harm than good with money. The same circumstances do not exist in two communities. One must to a great extent in such matters be governed by circumstances. The thing to think of would be how to accomplish the greatest good to the greatest number.

In the first place, whatever was done should be accomplished on a businesslike basis. It would be absolutely necessary to get a specific purpose. Misapplied charity is the worst of all evils. The Hirsch fund is being applied in the manner announced because that is the wish of the donor. There is a specific purpose. That is the keynote.

I cannot say just what I would do. In the first place, if the decision of so weighty a question was left to me, I should think of it long and deeply. I could not say off-hand what I would do. I do not know. Like any one else, I should do the best I could for the greatest interest. At such times a person is governed by the result of intelligent decision. It is no time to take snap shots.